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investigate more widely and more deeply before they express themselves so confidently on an intricate subject. We have here an example of what Professor McCrea, in *THE CLASSICAL WEEKLY* 11.59, so finely called "the pathos of a mutual incapacity to understand".

It has not been my purpose at any time to give an extended review of the book, *The Value of the Classics*, or even to give more than the briefest hint of its contents. It is a book which every reader of *THE CLASSICAL WEEKLY*, every one who teaches the Classics, every one who professes to care for the Classics should own, and then read, mark, learn, and inwardly digest. Its four hundred pages comprise an Introduction, by Professor West, entitled *The Present Outlook* (3-33), the eighteen addresses at the Conference (37-127), some 300 statements, grouped under fourteen rubrics (131-353), similar to those in the pamphlet, *The Practical Value of Latin*, published in 1915 by The Classical Association of the Atlantic States, and, finally, *Statistics* (357-386). The addresses were made by men who are not in any way concerned, directly and professionally, with the Classics; the statements also come, in nearly every case, from persons who are not teachers of the Classics. The *Statistics* include I. Enrollment of Classical Students in Secondary Schools (357-364), II. Record of Classical Students in College Entrance Examinations (364-378), and III. Record of Classical Students in School and College (378-386). Under II. we find a statement, prepared by Mr. C. H. Forbes, of Phillips Academy, Andover, concerning the Results of the C. E. E. B. Examinations, in 1915 and 1916, for all candidates in all subjects (370-374), reprinted from his pamphlet, *The Sham Argument Against Latin* (*THE CLASSICAL WEEKLY* 11.32), and a letter from Mr. Walter M. Adriance, Assistant Professor of Economics and Statistics, Princeton University, in which the writer takes Dr. Flexner sharply to task for misuse of statistics in his pamphlet, *The Modern School*. The book concludes with an Index of Contributors (389-392), and an Index of Topics (395-396).

Again I commend this book to every reader of *THE CLASSICAL WEEKLY*. It would be a fine thing if every such reader would buy two copies of it, one for his own shelves, one to be sent to some one who at present thinks himself an opponent of Classical studies. We owe to Princeton University and its friends a deep debt of gratitude for this Conference, so finely conceived, so admirably executed. We can all go about our business of rightly teaching the Classics refreshed and strengthened, and with the hope that the next great drive for the Classics will be along the lines suggested by Professor Nutting, as set forth in *THE CLASSICAL WEEKLY* 10.137.

C. K.

PROFESSIONALISM IN GREEK ATHLETICS

When we speak of professionalism as existing under the Greek athletic system, we must beware of using

the word professionalism with all of its modern connotations, for officially the Greeks never made any distinction between amateur and professional athletics.

In the heroic age, the Greeks had already developed their love for sports and contests. Homer does not mention any regular athletic festivals, but many occasions then gave opportunity for contests. The funeral games in honor of Patroclus (*Iliad* 23.257 ff.) comprise many events—chariot-racing, boxing, wrestling, running, a contest with pointed weapons, throwing a weight, archery, and throwing a javelin. Achilles offers valuable prizes. Among the competitors are the noblest chieftains, Diomedes, Eumelus, Antilochus, Menelaus, Odysseus, Meriones, and Ajax. At the Phaeacian court are held contests in running, wrestling, jumping, throwing the discus, and boxing. The sons of Alcinous—Laodomas, Halius, and Clytoneus—play a prominent part in these games. Apparently only nobles were eligible or desired to compete, for Euryalus says to Odysseus (*Odyssey* 8.159-164):

'I liken thee not, O stranger, to a man who has knowledge of games, the many there are among men, but unto one who, sitting in his many-benched ship, a captain of sailors and traders, is mindful of his cargo, and his wares, and the gains so eagerly sought for; thou art not like to an athlete'.

If the merchant and the lower classes in general did not compete with the nobles, they probably had their own contests. These would naturally be ruder and have smaller prizes for the competitors. We know very little of such popular contests, but it is likely that at times the nobles held games for their subjects. This may be conjectured from the fight which the suitors arrange between the disguised Odysseus and the beggar Irus, in which contest the prize is a monopoly of begging at the palace of Odysseus (*Odyssey* 18.13 ff.).

During the historic age, the leading athletic contests were the games at Olympia, Delphi, Nemea, and the Isthmus. Sacred truces were declared, so that men could attend freely, and public business was not allowed to interfere with these religious and athletic festivals. This period falls roughly into two divisions: from the institution of the games to the Peloponnesian War, the age of the amateur; and from the Peloponnesian War to the suppression of the festivals, about 400 A. D., the age of the professional.

The golden age of the great festivals was the sixth century and the oligarchical states were the chief supporters of the games, for in them the ideal of the ἀνὴρ καλὸς καὶ γαθὸς could be most easily maintained. Any Greek could enter, provided he fulfilled the conditions: he must be of pure Greek lineage, he must have paid his vows to Zeus Olympios; and he must be ceremonially free from pollution by manslaughter. We are told that Coroebus, who won a prize at the first Olympian festival, was a cook (*Athenaeus* 9.382 B), and that Simonides of Ceos wrote an ode for a successful fish dealer (*Aristotle, Rhetoric* 1.7.9, 1365 D, 26 and

1367 B, 18). Yet the majority of the competitors were probably nobles.

At the great games, the prizes, wreaths of some common plant, were of no intrinsic value, but the victor received other rewards. He was allowed to place his statue in the sacred enclosure attached to the field where he had won. His native city entertained him, honored him with choral odes, gave him a front seat at public and religious functions, and gave him his food at public expense. Under the laws of Athens, as revised by Solon, a victor at Olympia received 500 drachmas, a victor at one of the other great games 100 drachmas (Plutarch, Solon 23). Famous victors were often raised to the rank of heroes after death. Such was the reward of Cleomedes of Astypalaea (Pausanias 6.9.3), and of Theagenes of Thasos, who won 1400 crowns (Pausanias 6.11.8-9). The excessive honors paid to victorious athletes were an ever-present inducement to those who would compete for the sake of gain. This danger was accentuated, when certain Italian and Sicilian cities—e.g. Sybaris and Croton—endeavored to draw competitors from Olympia to local games by the richness of the prizes offered (N. Gardiner, *Greek Athletic Sports and Festivals*, 82).

The odes of Pindar furnish the best proof of the popularity of the games and the esteem in which they were held. To Pindar, an Olympian victory was the greatest possible honor. Addressing Olympia, he says (8.10 ff.), 'Great is the glory for him—be he who he may—whom thy glorious prize has followed'. Elsewhere the poet proudly states that the song sung in honor of an Olympian victory lies above the reach of envy (Ol. 11.7 ff.). The conservative Pindar believes, as Laodamas believed centuries before (Odyssey 8.147-148), that 'There is no greater glory for a man, as long as he lives, than that which he gains with his feet and his hands'. Pindar does not see any inconsistency in praising so unsparingly the victors in the games and in failing to glorify the exploits of the Greeks in the Persian Wars.

We find two attacks on the athletic ideals in the period before the Persian Wars. Strangely enough, they are by men of very different characters, and represent what we may call the military and the intellectual opposition to athletics. Tyrtaeus, the author of the Spartan war-songs, declares (Fragment 10, in Hiller-Crusius):

'I should not mention nor count as aught a man for excellence either in running or in wrestling, even if he had the size and the strength of the Cyclops, and should conquer in running Thracian Boreas. . . . even if he had all honor except martial valor'.

Since this was the Spartan attitude, it is no wonder that her citizens did not win as many prizes as did those of other states.

The philosopher Xenophanes seconds this protest of the man of action, but rests his case on very different grounds (Fragment 2, in Hiller-Crusius):

'But if one should win a victory by swiftness of foot, or in the pentathlon, where lies by the streams of Pisa in Olympia the sanctuary of Zeus, or in wrestling, or in grievous boxing, or in that dread sport, which is called pankration, he would be more glorious for the citizens to behold, and would receive a splendid front seat in the games, and would have food from the public funds of the city and a gift which is valuable; and, if he should win with horses, he would receive all these rewards, not being as worthy as I, for our wisdom is better than the strength of men and of horses. But this view is unfounded, and it is not right to prefer strength to good wisdom. For, if there should be among a people a man who is good in boxing, or in the pentathlon, or in wrestling, or is swift of foot, a quality which is honored above strength in the deeds of men in the games, not for this reason would a city be better managed; and there would be little delight to a city, if a man should conquer in a contest by the banks of Pisa; for this does not enrich the vitals of a city'.

Pindar, in his odes throws some light on the rise of professionalism. Already the value of training had been realized and certain families had adopted training as a profession (Pauly-Wissowa, 7.2045). Athletes, after they retired from competition, devoted themselves to training others. Pindar (Ol. 8.54 ff.) praises a certain Milesias of Athens, who was a victor himself and later trained thirty victors in wrestling. Here begins the specialization which is so often blamed in later times. The introduction of professional trainers is an important innovation, but it does not mean the end of amateur athletics, as we can see by our own experience in modern sports.

The odes of Pindar which celebrate victories in horse racing furnish clearer evidences of professionalism. These races, with single horse or with chariot, were especially fostered by the Sicilian tyrants, such as Hiero of Syracuse, but these rulers, unlike the Homeric chieftains, did not usually drive their own horses. Chariot racing was dangerous; mishaps, such as the one described in Sophocles, *Electra* 696 ff., must have been all too frequent. If a more or less unpopular tyrant were driving, there would have been more danger perhaps of a fatal accident than would be the case, if people of lesser rank were taking part. Pindar, however, celebrates the owner as the real victor and mentions the driver only if he is himself distinguished. Even Carrhotus, brother of the queen of Cyrene, receives little share in the praise of the victory of the King Arcesilas, although he drove the winning chariot (Pyth. 4.5). The rider of Hiero's swift steed Pherenicus (Ol. 1, Pyth. 3) is unnamed. Apparently the horse races, the most aristocratic and expensive of the sports, were won usually by professional jockeys, while the owners received all the honors of the victory.

The *βαρεῖς ἀγῶνες*—boxing, wrestling, and the pankration—were early invaded by professionals. In the first of these, the implements also were elaborately developed. Originally the leather straps, mentioned in Homer, *Iliad* 23.684, seem to have been used as a

protection for the fingers and perhaps to soften the blow. They certainly did not have the hard leather ridge which appeared later (Gardner-Jevons, *Manual of Greek Antiquities*, 319). Even with these untanned straps, fatal accidents could occur, especially where the contestants endeavored to evade, if not to break the rules, as in the match at Nemea between Creugas and Damoxenus (Pausanias 8.40. 2-5). The risk of permanent disfigurement repelled many amateurs of good family from these contests. With the growth of professionalism, the gloves were transformed and studded with nails and pieces of lead (Müller, *Handbuch*, 4², 1, 2, page 169). Such is the type seen in the statue of a seated boxer in the Museo delle Terme in Rome, a work of the Hellenistic Age, and the man himself is a clear example of a professional boxer.

As weight was considered an advantage in these sports, a forced diet was introduced. In early days, the athletes lived more abstemiously on a diet of fresh cheese, dried figs, and wheat porridge (Blümner, *Home-Life of the Ancient Greeks*, 303-304), but later they consumed large quantities of meat. Training was rigorous. All competitors at Olympia were required to train for ten months (Pausanias 5. 24.9), and later they were required to spend one month of this period in residence there. Such a system prevented poor men from entering the contests for the sake of sport. Undue specialization and consequent unaesthetic physical results deterred many of the better classes. Men of lower rank adopted athletics as a means of livelihood.

Prior to the Persian Wars, many of the most famous athletes performed their part in the service of the state. Milo of Croton, who won six prizes in wrestling at Olympia, and the same number at Delphi, served in the army of Pythagoras in the war against Sybaris in 511 B. C. (Harper's *Dictionary of Classical Literature and Antiquities*, 1043). Phayllus of Croton, another famous athlete at the time of the Persian Wars, fitted out a vessel at his own expense and fought against the invaders (Pausanias 10.9. 2, Herodotus 8.47). There were probably many more such men, whose names have not been preserved.

The love of athletics affected Greek art very strongly. The long series of Panathenaic amphorae, with their representations of contests, is a good illustration. Nicosthenes, a vase painter of the period of transition from the black-figured to the red-figured style, has left, among other scenes, two representations of boxers (Klein, *Die Griechischen Vasen mit Meister-signaturen*, Nicosthenes, Nos. 8, 33, published in *Museo Gregoriano* 2, Plate 27, 1 and 2). The figures are heavy and have been used as evidence of the existence of the professional boxer type prior to the Persian Wars. Still, as they are rather coarsely drawn, some of the responsibility may perhaps be laid on the shoulders of the artist, not yet fully accustomed to such work. Red-figured vases of the 'severe style' especially glorify the ephebos or young athlete. About

the same time begin representations of the labors of Theseus. He is the typical Athenian ephebos and athlete, and this fact, combined with patriotic and religious motives, caused the frequent use of these scenes (Walters, *History of Ancient Pottery*, 1.417). In fact Theseus is to Athens what Heracles is to Olympia (Murray, *Catalogue of Vases in the British Museum*, 3.33), but he is represented as owing more of his victories to skill than to mere strength, the especial prerogative of Heracles. The rise of the Peloponnesian athletic schools of sculpture also testifies to the spreading influence of the athletic ideals.

The art of the period after the Persian Wars changes materially. Duris and Hiero commenced to draw on their vases 'conversation scenes' instead of the more active athletic scenes. These became stock subjects, especially on the reverse of craters and vases with decoration on two sides (Walters, 1.476). On vases of the 'fine style', athletic scenes are rare. The vigorous ephebos passes out of fashion and even Eros appears in softer forms. Athletic sculpture survived, because the statues were expensive and were used as objects of dedication, and the sculptors were consequently better able to strive to represent their ideals. The vase painters, more dependent on the changing fancies of the richer classes, who were abandoning athletics for the symposia and other fads, gave up the representation of the vigorous ephebos.

We still hear of athletes, like Dorieus of Rhodes, a member of a distinguished athletic family. He was a *περιοδολῆς*, a victor in all four of the great games, but he fitted out ships for the Spartans during the Peloponnesian War and took a conspicuous part in the troubled politics of his time (Pausanias 6.7. 4-7). Such men were now much rarer than in an earlier age.

The influence of the Sophists and the new system of education tended to discourage general participation in athletics. Aristophanes protested (*Nubes* 1009 ff.), but in vain. Pseudo-Andocides (In Alcibiadem §§21, 22, 39) attacked Alcibiades for his share in discouraging exercise and leading the young men to the law courts instead of to the gymnasia. The old ideals fell before the new, but their ruin was helped by the desire of the people to see new feats by the gymnasts (Philostratus, *De Gym.* 47). The interest of the people was not diminished, but men preferred, as do so many moderns, to sit and cheer, rather than to compete themselves.

In the *Autolycus*, Euripides in very bitter terms condemned the athletes (see Euripides, *Fragment* 282):

'Of the countless evils in Greece, none is worse than the race of athletes, for, first of all, they do not learn to live well, indeed they could not, for how could a man who is the slave of his jaw and the subject of his stomach acquire happiness to surpass his father? They cannot suffer poverty and so assist their fortunes; for, not having formed good habits, they with difficulty change to face trouble. In youth they move in splendor and are adornments to a city; but, when bitter old age falls upon them, they are gone like cloaks

which have lost their saffron color. I blame also the Greeks, who, holding gatherings because of these men, honor useless pleasures for the sake of a feast. What man, by wrestling well, by being swift of foot, by raising a discus, or by striking well a jaw, has deserved to receive a crown from his native city? Will they with the discus in their hands fight against the foe, or will they, by driving their hands through the shields of the enemy, expel them from their land? No one standing near the <foeman's> steel indulges in such folly. It is fitting rather to crown with leaves the wise and good man, one who as a moderate and just man rules best his city, and one who by his words ends evil deeds, stopping battles and factions; for such things are profitable to every city and to all the Greeks'.

This is a much more bitter criticism than the one uttered by Xenophanes (see above, page 75). The earlier poet merely asserted the superiority of mind and intellect to strength. Euripides considers the athletes a worthless lot and also assails their gluttony, a characteristic often attacked (compare Aristophanes, *Pax* 33 ff.).

After the Peloponnesian War, we find more such criticisms. Plato accuses the athletes of being sleepy, useless, unintelligent, and more like animals than men (*Republic* 3, 404A, 410D), and recommends only exercises that serve as a preparation for war (*De Legibus* 829E). Xenophon gives an unfavorable judgment by Socrates, based on the fact that the usually excessive specialization developed unequally the various parts of the body (*Symposium* 2.17). Isocrates (4.1, 15.250) attacks the emptiness of mere athletic fame and emphasizes the superiority of the intellect. Aristotle (*Politics* 4, (7), 1335B, 5 (8), 1338B, 10) also assails the unhealthy training of the athletes.

Men prominent in active life joined in the opposition. Epaminondas laid more stress on running even than on wrestling, because speed was more useful in war than mere strength (Nepos, Epaminondas 2.4). In a later century, Philopoemen, disgusted with the uselessness of athletics, substituted for it martial exercises (Plutarch, Philopoemen 3).

As time passed, much of the original purity of athletics was lost, but at Olympia the contests remained under fairly honest management. Athletes who bribed their opponents or acted dishonestly in any way were fined, and from this money were made bronze images of Zeus. The first name on the roll of dishonor is that of Eupolus, a Thessalian, who bribed an opponent in Olympiad 98 (388 B.C.). The roll (Pausanias 5.21) is very short, when we consider the length of time during which the games were held. In the early Christian homily known usually as the Second Epistle of St. Clement of Rome to the Corinthians, a work probably of the second century, there is a reference to the flogging and expulsion from the course of athletes guilty of dishonesty (7) in such a way that it seems as if the laws against cheating were still enforced at that time. Still, the administration of some games was very lax. Rich men bought victories,

while trainers and usurers advanced money to poor contestants for the same purpose (Daremberg et Saglio, 1.516).

Even in earlier times, a victor would sometimes profess to be a citizen of some state other than his own, and this other state would thus receive the honor of the triumph. Of course, a sufficient consideration was offered to the contestant to make this treachery to his native city worth while. Thus in two of his victories, in Olympiads 74 and 75, Astylus of Croton, to please Hiero, was proclaimed a Syracusan. The inhabitants of Croton turned his house into a prison and pulled down his statue (Pausanias 6. 13. 1). In Olympiad 100, the Ephesians bribed Sotades of Crete to declare himself an Ephesian. He did so and the Cretans banished him (Pausanias 6. 18. 6).

Some athletes went into vaudeville, so to speak. Poulydamas of Scotoussa was hired by Darius II at the close of the fifth century to visit Persia and there display his strength (Pausanias 6. 5. 7). Others, again, went around among the audience and took up collections for themselves (Eratosthenes, Scholium on Euripides, *Hecuba* 573, Photius and Suidas under the word *περιαγυρόμενοι*).

Let us now glance briefly at the later history of this profession, in the days when it was counted among the *τέχναι βάνανσοι* and *χειρωνακτικά*. During the Hellenistic and Roman periods, the number of games increased and those held at Actium were placed on an equality with the great four of earlier times. Sardis and Tralles also held important games (Daremberg et Saglio, 1.515). In these new foundations, as in the games described in the *Iliad*, valuable prizes were offered (Gardner-Jevons, *Manual of Greek Antiquities*, 269). Contests for boys increased in number, but at Olympia a boy's pankration was not introduced until the second century B.C. These events for boys were physically harmful. Very few of the victors ever gained renown in the contests for men, and only one, Moschus of Colophon, became a *περιοδικός* (Daremberg et Saglio, 1.517). At the same time, training in the palaestra was not, as formerly, part of the education of every young man. The popularity of the warm bath, which commenced in the fifth century, did much to weaken the influence of gymnastics (Müller, *Handbuch* 4², 1, 2, 138).

During the Empire, athletics flourished in Rome, but they were never as popular as were the gladiatorial games. Athletes were kept in rich households and were often placed in charge of the baths. Although of inferior rank and usually Greeks and Asiatics, they were, on the whole, free men and not slaves, as were the gladiators (Pauly-Wissowa, 2.2052). The most arrogant claims were inscribed upon their statues by these men, who received many honors and citizenship in many cities (Pauly-Wissowa, 2.2054). As previously, the athletes were attacked, for their voracious appetites (Galen, *Protr.* 9 ff. [1. 20K], 3 [5.905K], and for their excesses, by men like Philo-

tratus, who wished to revive the old ideals. Their partisans, however, praised them as worthy upholders of the Greek tradition and regarded them as models of manhood, courage, beauty, and modesty (Pauly-Wissowa, 2.2053).

The later athletes were marked by their bunches of muscle and heaviness of build, and in art influenced the development of the Heracles-type. Good examples are seen in the mosaics of the Baths of Caracalla and in the Tusculan mosaics (Mon. d. Inst. 7, Plate 82). Comparison of them with the Discobolus of Myron shows the changes that came over the athletes in the course of the centuries.

By the third century A.D., the athletes and their societies were declining. The last government decree concerning them was one by Diocletian and Maximian (Codex Justinianus 10.53), which provided that a victor who won fairly in three holy games should be exempt from all ordinary duties. The last recorded victor was an Armenian prince Varazdates, who won a victory in boxing in Olympiad 291 (385 A.D.). In 393 A.D., Theodosius the Great abolished the games and with them pass the athletes (Gardiner, Greek Athletic Sports and Festivals, 193).

The ideals of the Greeks in the early days of their civilization were too high to be maintained. As conditions changed, and democracy and intellectual pursuits (such as the study of philosophy) developed, it became more and more difficult to train and correlate properly both mind and body, so that both could be kept in the best possible condition. At the same time, the desire for victory and the consequent growth of specialization cooperated with the great rewards to produce a class of men who treated athletics as a trade. Perhaps nowhere else is the decay of Greek civilization so clearly seen. The competitors, originally members of the foremost families of Greece, men able and willing to serve their country on the field of battle, or wherever it was necessary, became finally men with undeveloped brains and unnaturally developed bodies, the rivals of the Roman gladiators.

NEW YORK CITY. CLARENCE AUGUSTUS MANNING.

REVIEW

The Prometheus Bound of Aeschylus. Translated by Marion Clyde Wier. New York: The Century Co. (1916). Pp. 77. \$.65.

In the Introduction, Mr. Wier professes a double motive for translating the Prometheus: first, the desire to find out what he could make Aeschylus sound like in English, and second, the hope "That a good translation might prolong to some degree the memory of a language that has contributed to the world so generously of its beauty of thought and form". To both motives we cannot but accord the fullest sympathy. It is a cheering thought that a teacher of rhetoric in one of our great Universities (Michigan) should feel sufficient enthusiasm and love for Greek

literature to make the sacrifice of time and energy involved in such an undertaking.

Recognizing frankly the inevitable difficulty attending the translation of Greek poetry into English, Mr. Wier sets himself the task of

keeping as closely as possible to the original, preserving all the author's ideas in their true literary setting, avoiding the careless 'washing away' of the metaphors and other figures of speech as well as the introduction of figures and ideas foreign to the text, and following as closely as possible the important word order of the original.

It must be admitted at the outset that Mr. Wier has been faithful to a notable degree to this rather exacting program. His version of the trimeters is especially close, following the Greek step by step without omissions or padding of any consequence, and in language appropriate to the theme. Occasionally, however, it would seem that a happier phrasing would not have done violence to his guiding principle. For example, on page 4, line 3, why not 'philanthropic' instead of "mankind-loving"?; in line 9, "weighs down the heart" may be questioned as a translation of βαρύ; in line 14, "stung by the sunbeam's glow" is hardly as forceful as the original; on page 5, line 1, "Their gift to man" is unfortunately ambiguous. On page 7, last line, "that see" and on page 9, line 6, "keen" are the only instances of padding in the trimeters revealed by a fairly careful inspection.

The situation is different with regard to the lyric passages. Of course here the task is vastly more difficult. We should perhaps be ready to forgive a certain amount of padding even in the case of a translator who consciously aimed to avoid it. The instances noted are after all not numerous, but one or two seem particularly unfortunate. For example, on page 10, last line, *οἰωνῶν* appears as "birds of prey"; on page 14, line 7, "his peace shall be broken, his rest be defiled" seems a rather heavy cargo for the two words *ταύτη δαίσθη* on page 35, line 1, "aright" is certainly not the thought of the passage.

A more serious blemish is a marked stiffness and awkwardness, due partly, no doubt, to the desire to follow the original, but partly also to the fact that resort has been made to the un-Greek device of rhyme. Note the following instances: page 12, line 9, "If under earth only"; page 13, line 9, "Then me not at all"; page 38, lines 8-10, "Me frantic with fright That the stings incite Me away utterly must thou wear?" This last example seems an unpardonable offense to Aeschylus. It is the most flagrant violation of good taste noted and has been cited merely to show to what lengths a perfectly good principle may lead one, if ruthlessly applied.

The reviewer noted also a number of phrases that seem to do violence in other ways to the original. On page 11, line 7, "smiting ire", whatever that means, stands for *κτύπου γὰρ ἄχῳ χάλυβος*. "In a stream that the magic of sleep has not furled" (p. 11, l. 13) is the